

創価大学
国際仏教学高等研究所
年 報

平成29年度
(第21号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2017

Volume XXI

創価大学・国際仏教学高等研究所
東京・2018・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2018

Ajita and Maitreya: More evidence of the early Mahāyāna scriptures' origins from the Mahāsāṃghikas and a clue as to the school-affiliation of the Kanaganahalli-stūpa*

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Prologue

¹The Chinese transliteration *Mile* 彌勒 (EH. mjiei[mjiei:] lək), used in Lokakṣema (fl. ca 170~190 C.E.)'s translations onwards, ending with the velar /k/, differs from BHS. *Maitreya*, Pā. *Metteya*, while agreeing with the Bactrian spelling *Μετραγο Βουδο* (*Metrago Boudo*) on the bronze coins of the Kushan king, Kaniṣka I, dating back to the second century C.E. I have assumed that while the Bactrian form **Μετραγα* (**Metraga*) was sanskritised to BHS. *Maitraka* on the one hand, it was Gāndhārīsed to *Metreya*, *Metrea* on the other. From these Gāndhārī forms, BHS. *Maitreya*, Pā. *Metteya* were coined, though it is unlikely that they were the original forms.

As I pointed out some twenty years ago², there is a description of *Metteya* receiving the prediction of Buddhahood from the Buddha in the *Cakkavatti-Sīhananda-suttanta* of the *Dīgha-nikāya* (No. 26, III 75f.) and in the Chinese translation of the same text, namely the *Zhuanlunshengwang xiuxing jing* 轉輪聖王修行經 of the *Dīrghāgāma* of the *Dharmaguptaka* school (T. 1, no. 1, 41c29f.), while their parallel text, namely the *Zhuanlunshengwang jing* 轉輪聖王經 in the Chinese translation of the *Madhyama-āgama*, which belongs most probably to the Sarvāstivādins, (T. 1, no. 26, 520b~525a) lacks this description, which is apparently truer to the original. Throughout the Pāli *Nikāyas*, the name *Metteya* occurs only once and therefore, it is unlikely that faith in *Metteya* / *Maitreya* existed in early Buddhism. I assume that such faith, which occurred first in northwest India, was interpolated into this particular scripture long after the formation of the canon³. The original meaning of *Μετραγα* or *Metreya* is unknown, while its relationship with the Vedic *Mitra* and Avestan *Mithra* has not been clarified as of yet. It is possible that a god or hero, who had been worshipped in the Gandhāra region was at some point introduced into Buddhism.

* I am very grateful to Peter Lait and Susan Roach, who went to great trouble to check my English. This work was supported by JSPS KAKENHI Grant Numbers 26284026, 17K02219 and 16K02172.

¹ Cf. Karashima 2013: 177f.

² *Gendaigoyaku: Agon-Kyōten, Jō-agonkyō* 現代語訳『阿含經典・長阿含經』[An Annotated Japanese Translation of the Chinese Version of the *Dīrghāgāma*], vol. 2, Tokyo 1997: Hirakawa Shuppan, 310~311, n. 121. Cf. also Anālayo 2014.

³ Cf. Anālayo 2010: 95f.

It is well known that Maitreya (Pā. Metteya) is also called Ajita in some texts.⁴ While investigating the relationship of the two names, I came to the conclusion that the different interpretations of the names reflect the opinions of the various Buddhist schools.

(1) Theravādins: Ajita ≠ Metteya

As is well known, in the Pāli literature of the Theravāda school, such as the *Suttanipāta*, vss. 814~823, 1006~1042, *Theragāthā* vs. 20, Ajita and (Tissa)-Metteya, both had formerly been brahmins and were two different disciples of the Buddha.⁵ In the Pāli canon, they are not related to the future Buddha Metteya or the future King Saṅkha whom we shall discuss below.

(2) Mahāsāṃghika-(Lokottaravādin)s: Ajita = Maitreya

In the *Mahāvastu*, a *Vinaya* text of the Mahāsāṃghika-Lokottaravādins, they are considered as identical persons.

- (a) Mv I 51.6f. *eṣa Ajito bodhisatvo <vyākṛto>⁶ mamātyayena buddho loke bhaviṣyātīti Ajito nāmena Maitreyo gotreṇa*

“This Bodhisatva Ajita is predicted (by me) that after I pass away, he will become a *buddha* in the world, named Ajita with a family name Maitreya.”

- (b) Mv III 246.13. *Ajito* [= Sa] ← *Ajite*) *brāhmaṇakule* ... (246.16) *prthivīmaṇḍe Maitreyo bhaviṣyati anāgate* ||

“Ajita of a brahmin family ... will become Maitreya in the world in the future”

In a different context in the same *Mahāvastu*, however, Ajita occurs side-by-side with Maitreya as two different future Buddhas.⁷

(3) Sāṃmitīyas: Ajita = Maitreya

In a treatise of the Sāṃmitīya (= Sāṃmatīya) school, preserved only in Chinese, namely the *Sanmidi bu lun* 三彌底部論 (**Sāṃmitīya-nikāya-śāstra*; T. 32, no. 1649), we find the following description:

- (c) 466c7~10. 云何未來說 如佛語彌勒：“阿逸多！汝後成佛時，名曰慈氏。”是名未來說。

“What is a statement concerning the future? ... For example, the Buddha said to Maitreya: ‘O Ajita, when you become a *buddha* in the future, your name will be “Mercy by Family Name” (*Cishi* 慈氏; Maitreya).’ These are statements concerning

⁴ Cf. Akanuma, s.v. *Ajita*; Lamotte 1976: 775~788 = 1988: 699~710; Anālayo 2014: 20~23 (with rich further references). I have also learnt a great deal from Prof. Akira Miyaji’s handout, entitled “Miroku shinkō no seiritsukatei — Bunken to bijutsu kara” 弥勒信仰の成立過程——文献と美術から——[Process of the formation of the belief in Maitreya: From texts and art], distributed at the third meeting of a JSPS KAKENHI Grant project named “Researches on Central Asian Art”, 17/Dec./2017).

⁵ Cf. DPPN, s.vv.; Akanuma, s.vv.

⁶ The sole extant palm-leaf manuscript (Sa) of the *Mahāvastu*, dating back to the 12th century, has this word, which was deleted by an eminent scribe named Jayamuni Vajracārya in 1657 C.E., when he copied the older manuscript and consequently all the later manuscripts, as well as Senart’s edition, do not have this word.

⁷ Mv III 330.7~9. *aham asmi Siddhārtho* [= Sa] ← *Sarvasiddhārtho* [≠ mss.]) *vyāmaprabho, Ajito dvādaśayojanaprabho, Siddhārtho viṃśadyojanaprabho, Maitreyo dvādaśayojanaprabho, Maitreyaśo aṣṭādaśayojanaprabho*.

the future.”

It is clear that in this treatise, Ajita is his first name, because it is used in the vocative form, while Maitreya is his family name, denoting the same person.

Another text, namely the *Karmavibhaṅga*, which is assumed to belong also to the same school⁸, has the following passages:

- (d) *yathōktaṃ bhagavatā Vārāṇasyāṃ Pūrvāparāntake sūtre Ajitasya bodhisatvasya samuttejanaṃ kṛtam. “mahāte (MKV mahate) khalu te Ajita autsukyāya cittam damaya 'ti (←damayati)⁹ yad idaṃ saṃghaparihāp<aṇ>āya. vakṣyate hi. Maitreyas Tuṣitasurālayādhivāsī prāptavyā divi bhuvi cēha yena pūjā / sa śrīmān daśabalatām avāpya śīghraṃ lokānāṃ bhavatu śaśiva nityapūjyaḥ”* // (KV 56.9~16; cf. MKV 39.13~40.7)

“As it is related in the *Pūrvāparāntaka-sūtra*¹⁰, the Lord encouraged Bodhisatva Ajita in Varanasi, saying: “O Ajita, subdue your mind towards a great ambition, namely towards the abandonment of the Community. It is, therefore, said:

Maitreya, who dwells in the palace of Tuṣita Heaven, who deserves worshipping in the heaven as well as here (on Earth). Having attained the state of the "possessor of the ten powers" (i.e. *buddha*) immediately, this fortunate one will be constantly worshipped by the whole world like the moon.”

Here, it should be noted that Ajita is called "Bodhisatva Ajita" (as in the above-quoted passage [a] from the *Mahāvastu*) and he was encouraged by the Buddha by the prediction of Maitreya's dwelling in Tuṣita Heaven and becoming a *buddha*. It is, therefore, clear that this description in the *Karmavibhaṅga* is in line with the above-quoted passage from the *Sanmīdi bu lun*, namely "Bodhisatva Ajita becomes Buddha Maitreya".

(4) Sarvāstivādins: Ajita ≠ Maitreya

The Sarvāstivādins criticised the idea of identifying Ajita and Maitreya. In the Chinese translation of Saṅghabhadra's *Abhidharmanyāyānusāraśāstra*, an orthodox treatise of this school, namely the *Apidamo Shunzhenglilun* 阿毘達磨順正理論 (T. 29, no. 1562), translated by Xuanzang in 653~4 C.E., we find the following passages:

- (e) 330a25~28. 所言諸部阿毘達磨義宗異故，非佛說者。經亦應爾。諸部經中，現見文義有差別故。由經有別，宗義不同。…… (330b2~6) 雖有衆經諸部同誦，然其名句互有差別。謂有經說：“汝阿氏多！於當來世成等正覺。” “非黑非白。非黑非白異熟業”等。無量名句諸部不同。是故不應由義宗異阿毘達磨便非佛說。阿毘達磨定是佛說。

“Some say that the doctrines of the Abhidharma (texts) differ from one another among the various schools, therefore, they are not what the Buddha preached. The same applies to the *sūtras*. Texts and meanings in the *sūtras* of the various schools clearly differ from one another. As the *sūtras* differ, so do the doctrines. ... There are many *sūtras* which are commonly recited in the various schools though the words

⁸ Cf. Kudo 2004: ix, where he refers to the works of Takayoshi Namikawa and Kiyoshi Okano.

⁹ Both Lévi and Kudo wrongly take these words as *damayati*, which results in their misinterpretation of the whole part (MKV 116, Kudo 2005: 22).

¹⁰ = **Pūrvāntāparānta-sūtra*; see n. 12.

and phrases differ among them. For example, a *sūtra* of a certain (school) relates: ‘You, O Ajita, will become one who has attained equal and perfect enlightenment (*samyaksam-buddha*) in the future.’ ‘Neither white (i.e. good) nor black (i.e. evil) (karma); Neither white (i.e. good) nor black (i.e. evil) ripening karma.’ *etc.* Infinite numbers of words and phrases differ from one another among the *sūtras* of (different) schools. Therefore, one cannot (say) that the Abhidharma (texts) are not what the Buddha preached, (just) based on the fact that doctrines differ from one another. The Abhidharma (texts) are, of course, what the Buddha preached.”

Saṅghabhadra quotes a *sūtra* of another school which relates: “Ajita will become a *buddha*”, which agrees with the above-quoted passages (a), (b) and (c).

The Chinese translation of the *Madhyama-āgama* (T. 1, no. 26), whose Indic original was recited by Saṅgharakṣa, a monk from Kashmir, and then translated into Chinese by another Kashmiri monk by the name of Gautama Saṅghadeva between 397~398 C.E., belongs most probably to the Sarvāstivādins.¹¹ In a scripture, named the *Shuoben jing* 說本經 (*Pūrvāparānta-sūtra* or **Pūrvāntāparānta-sūtra*)¹², no. 66 of this *Āgama*,¹³ the Buddha’s disciples, Ajita and Maitreya, appear as different persons as they do in the Pāli literature of the Theravādins. The Buddha predicted that Ajita would become King Śaṅkha, while Maitreya would become Buddha Maitreya, which is different from the Pāli literature¹⁴.

(f) 509c29~510a4. 爾時，尊者阿夷哆在衆中坐。於是，尊者阿夷哆即從坐起，偏袒著衣，叉手向佛，白曰：“世尊！我於未來久遠，人壽八萬歲時，可得作王，號名曰螺，爲轉輪王……”，510a18~22. 於是，世尊訶尊者阿夷哆曰：“汝愚癡人，應更一死，而求再終。所以者何？謂汝作是念：‘世尊。我於未來久遠，人壽八萬歲時，可得作王，號名曰螺，爲轉輪王……’” 510b7~9. 世尊告曰：“阿夷哆！汝於未來久遠，人壽八萬歲時，當得作王，號名曰螺，爲轉輪王……” 510b24f. 佛告諸比丘：“未來久遠，人壽八萬歲時，當有佛名彌勒如來、無所著、等正覺……” 510c10~13. 爾時，尊者彌勒在彼衆中。於是，尊者彌勒即從坐起，偏袒著衣，叉手向佛，白曰：“世尊！我於未來久遠，人壽八萬歲時，可得成佛，名彌勒如來、無所著、等正覺……” 510c27f. 於是，世尊歎彌勒曰：“善哉，善哉。彌勒！汝發心極妙……” 511a13~15. 佛復告曰：“彌勒！汝於未來久遠，人壽八萬歲時，當得作佛，名彌勒如來、無所著、等正覺……”

“At that time, the venerable Ajita was sitting in the assembly. Then, the venerable

¹¹ Cf. Anālayo 2017.

¹² Cf. MKV 39f., n. 6; Honjō 2014: 918. In this *sūtra*, as the past lives of Aniruddha (= Anuruddha) and the future lives of Ajita and Maitreya are related, it is called the **Pūrvāntāparānta-sūtra* (“The Scripture of the Past and Future”). *Pūrvāparānta-sūtra*, attested in the *Karmavibhaṅga*, as we have seen above, is probably an abbreviated or corrupted form.

¹³ There is another archaic Chinese translation, named the *Gulaishishi jing* 古來世時經 (“The Scripture of the Past and Future”; T. 1, no. 44) by an anonymous translator, probably in the third or fourth century, judging from its vocabulary and style. In this translation, the name of the monk, who wished to become a king, is not given. He is called only “a venerable monk” (賢者比丘) (830b1). Except for this, the other details (830b1~25) agree well with the *Shuoben jing* in the *Madhyama-āgama*.

¹⁴ In the Pāli *Cakkavattisihanādasuttanta*, a future king, named Saṃkha (= Śaṅkha) and the future *buddha*, Metteyya (= Maitreya) are referred to (DN III 75f.) — the sole occurrence of Buddha Metteyya in the whole of the Pāli canonical scriptures. However, there is no reference to Ajita nor to Śākyamuni’s disciple Metteyya.

Ajita stood up from his seat, put his upper robe over his shoulder, and, folding his hands towards the Lord, said: ‘In the distant future, when people’s life-span will be eighty thousand years, I should like to become a king, named "Conch" (Śaṅkha), a wheel-turning king ...’ Thereupon, the Lord chided the venerable Ajita: ‘You are stupid! You should (wish) for a one-time death (before entering *parinirvāṇa*), but you are (now) wishing for a two-time death (before entering *parinirvāṇa*). Why? Because you thought: ‘O Lord, in the distant future, when people’s life-span will be eighty thousand years, I should like to become a king, named "Conch" (Śaṅkha), a wheel-turning king ...’” The Lord said: “O Ajita, in the distant future, when people’s life-span will be eighty thousand years, you will become a king, named "Conch" (Śaṅkha), a wheel-turning king ...”

The Buddha said to the monks: “In very distant future, when people’s life-span will be eighty thousand years, there will be a *buddha*, named Maitreya, unattached (*arahant*), equally and perfectly enlightened (*samyaksambuddha*) ...”

At that time, the venerable Maitreya was sitting in the assembly. Then, the venerable Maitreya stood up from his seat, put his upper robe over his shoulder, and, folding his hands towards the Lord, said: ‘In the distant future, when people’s life-span will be eighty thousand years, I should like to become a *buddha*, named Maitreya, unattached, equally and perfectly enlightened ...’ Thereupon, the Lord praised Maitreya: “O Maitreya! Excellent, excellent! Your resolution is wonderful ...” The Buddha said further: “O Maitreya, in the distant future, when people’s life-span will be eighty thousand years, you will become a *buddha*, named Maitreya, unattached, equally and perfectly enlightened ...”

These passages concerning Ajita and Maitreya are often quoted in the treatises of the Sarvāstivādins. For example, in Xuanzang’s Chinese translation, namely the *Apidamo Dapiposhalun* 阿毘達磨大毘婆沙論 (T. 27, no. 1545), of the **Abhidharmamahāvibhāṣā* — a gigantic compilation of the doctrines of the Sarvāstivāda school, composed probably in the 2nd century C.E., we find a portion, starting with the phrase “As it is related (as follows): ‘O Maitreya, you will become a *buddha*.’” (如說：‘慈氏！汝於來世，當得作佛’; 893c1), which connects the above-mentioned predictions with Ajita and Maitreya as becoming King Śaṅkha and Buddha Maitreya, respectively (893c17~894a11)¹⁵. Also, in a commentary on the *Abhidharmakośa-bhāṣya* by Vasubandhu (ca. 350~430 or 400~480 C.E.), namely the *Abhidharmakośopāyikā nāma Ṭīkā* by Śamathadeva (5th century), preserved only in Tibetan translation, we find a long citation from the above-quoted **Pūrvāntāparānta-sūtra*, describing the Buddha’s prediction to Maitreya.¹⁶

The phrase “O Maitreya, you will become a *buddha*!”, based on the above-quoted **Pūrvāntāparānta-sūtra*, is repeatedly cited in other orthodox treatises of the Abhidharma

¹⁵ 衆中阿氏多苾芻即從座起恭敬合掌而白佛言：“世尊！願我於未來世，當得作彼餉佉輪王。……”爾時，世尊呵叱彼曰：“癡人云何不欲一死而求再死，願於來世作餉佉輪王。乃至廣說。”然阿氏多！如汝所願，汝於來世，定得作彼餉佉輪王。……”復告大衆未來人壽八萬歲時，有佛出世，名曰慈氏如來、應、正等覺、……”時佛說是語已，衆中慈氏菩薩即從座起，恭敬合掌，而白佛言：“世尊！願我於未來世，當得作彼慈氏如來應正等覺。……”

¹⁶ See Honjō 2014: 918~921.

philosophy of the same school: for example, the **Aṣṭaskandha-śāstra* alias **Jñānaprasthāna* by Kātyāyanīputra (fl. 1st c. B.C.E.), preserved in two Chinese translations, namely the *Apitan Bajian du lun* 阿毘曇八鍵度論 (**Aṣṭaskandha-śāstra*; T. 26, no. 1543), translated by Saṅghadeva from Kashmir and Zhu Fonian 竺佛念 in 383 C.E., and the *Apidamo Fazhi lun* 阿毘達磨發智論 (**Jñānaprasthāna*; T. 26, no. 1544), translated by Xuanzang 玄奘 between 657~660 C.E.

(g) No. 1543, 899c10~12. 又世尊言：“汝彌勒未來久遠，名彌勒恒薩阿竭・阿羅訶・三耶三佛。”此是何智？答曰：“因智、道智。”(≡ 898c17f.; No. 1544, 1018a14~17¹⁷)

“Also, the Buddha said: ‘You, O Maitreya, will become a *tasa-agat(a)* (i.e. *tathā-āgata*), *arahā*, *samya(k)sambuddha* named Maitreya in the very distant future.’ On what (kind of) knowledge is this (prediction based)? The answer: ‘(It is based on) the knowledge of the cause and the knowledge of the path.’”

The phrase “O Maitreya, you will become a *buddha*!” in question, is quoted also in the *Abhidharmakośa-bhāṣya* by Vasubandhu (ca. 350~430 or 400~480 C.E.), an auto-commentary on his *Abhidharmakośa*, a summary of the tenets of the Sarvāstivāda school.

(h) Abhidh-k-bh 471.11f. *idaṃ tarhi kasmād vyākaroṭi “bhaviṣyasi tvaṃ Maitreyānāgate ’dhvani tathāgato ’rhan samyaksambuddhaḥ” iti* ¹⁸

“Then, why does (the Buddha) predict: ‘O Maitreya, you will become a *tathāgata*, *arhat*, *samyaksambuddha* in the future.’?”

Thus, it is clear that, according to the tradition and doctrine of the Sarvāstivāda school, Ajita, who would become King Śaṅkha in the future, and Maitreya, who would become Buddha Maitreya in the future, are different persons. Also, from the text (e), we can see that they were critical of other schools’ identification of Ajita and Maitreya.

In this connection, I should like to point out that the stories about Ajita and Maitreya in Chapter 57, entitled Bāvarī¹⁹, in the *Xianyu jing* 賢愚經 (*Sūtra* of the Wise and the Fool), translated by Huijue 慧覺 *et al.* by 445 C.E., (T. 4, no. 202, 432b~436c), and the Tocharian *Maitreyasamiti-Nāṭaka* (Ji 1998, 1998a) agree very well with the above-quoted **Pūrvāntāparānta-sūtra* (f). It is quite probable that they were both influenced by the transmission of the Sarvāstivāda school.

In conclusion, according to the Theravādins and Sarvāstivādins, Ajita and Maitreya are different persons, though, according to the Mahāsāṃghikas and the Sāṃmitīyas, Maitreya, whose first name is Ajita, will become the Buddha Maitreya.

(5) Kanaganahalli

On the site of a big ancient Buddhist *stūpa* at Kanaganahalli in Karnataka, India, a

¹⁷ 如說：“慈氏！汝於來世，當得作佛，名慈氏，如來・應・正等覺。”此何智？答：“因智、道智。” These passages are cited in a commentary of this text, namely the *Apidamo Dapiposhalun* 阿毘達磨大毘婆沙論: T. 27, no. 1545, 894b27~29.

¹⁸ T. 29, no. 1558, 156b17. 若爾，何緣佛記：“慈氏！汝於來世當得作佛。”？；T. 29, no. 1559, 307c15f. 此事云何記？佛言：“彌底履也。今汝於未來當成如來、阿羅訶、三藐三佛陀。”

¹⁹ An English translation is found in Ji 1998: 7~13 = 1998a 7~13.

very great number of reliefs, sculptures and inscriptions, dating probably from the 1st century B.C.E to the 3rd century C.E., are preserved. Amongst them, there are sitting statues of the past six *buddhas*, Buddha Śākyamuni and the future *buddha*, under each of which, there is an inscription. Under the statue of the future *buddha*, it states as follows:

(i) *sidha bhagavā bodhisato Ayito anāgato budho upāsakena Vākāḍ(h)icāna[m]*
Visāghena saputakena kārīto savalokasa hitasughā ca

“Success! The Lord Bodhisatva Ayita (Ajita), the future Buddha, was ordered to be made by the lay practitioner (*upāsaka*) Visāgha (Viśākha) from the Vākāḍhica family with his son(s) for the well-being and happiness of the whole world.”²⁰

This inscription, saying that Ajita will become the future *buddha*, indicates clearly that the *stūpa* at Kanaganahalli cannot have belonged to either the Theravādins or the Sarvāstivādins, while it might have belonged to the Mahāsāṃghikas, Sāṃmitīyas or another school. I assume that this *stūpa* might have belonged to the Mahāsāṃghikas or its sub-group. Apart from identifying Ajita and Maitreya, the fact that the scenes on the narrative reliefs in the *stūpa* agree very well with the *Lalitavistara*, which was composed probably in ca. 150 C.E. in Gandhāra by a monk of the Mahāsāṃghikas²¹, as well as its two Chinese translations (T. 3, nos. 186 and 187), also indicates the Kanaganahalli *stūpa*’s affiliation with this school.²²

Also, it is very significant that the future *buddha* is not named Maitreya. This fact also reinforces my idea that faith in *Metteya* / *Maitreya* did not exist in early Buddhism and that such faith occurred first in Northwest India and was later transmitted to other areas in India.

We must, however, make clear which of the notions of the future *buddha* Ajita and Maitreya is earlier. To determine this, we need further investigation.

(6) The *Anāgatavaṃsa*

There is a short post-canonical Pāli text, consisting of 142 verses, named the *Anāgatavaṃsa* (“The Story of the Future”)²³, traditionally assumed to have been composed by Kassapa from Coḷa around 1200 C.E.²⁴, which describes the future Buddha Metteyya. In this text, Ajita and Metteyya are portrayed as being identical, just as they are with the Mahāsāṃghikas and Sāṃmitīyas.

In verses 1~3, Sāriputta went to the Buddha and asked about the next *buddha* after him. The Buddha replied from verse 4 onwards. In verses 4 and 5, the Buddha said:

(j) *anappakam puñña-rāsiṃ Ajitassa mahā-yasaṃ*

²⁰ Nakanishi/von Hinüber 2014: 79.

²¹ Cf. Okano 1987, 1988, 1989, 1990; de Jong 1998: 252f.; cf. also LV(H) 82~116.

²² Mihoko Hiraoka “カナガナハリ仏塔の仏伝図～アーヤカ柱基台の作例について～” [Reliefs of the Buddha’s biographies at the Buddhist *stūpa* at Kanaganahalli — On the works on the bases of the *āyaka* pillars], Appendix, a table of descriptions of “Offering of Food by Two Merchants” of various sources. (a hand-out distributed at the third meeting of a JSPS KAKENHI Grant project named “Researches on Central Asian Art”, 24/Dec./2015). I should like to thank Dr. Hiraoka for permitting me to refer to her unpublished paper. According to Dr. Hiraoka, this paper will be published before long in *Nanto Bukkyō* 南都仏教, vol. 100.

²³ An new edition and an English translation are found in Norman 2006 = CP VIII 224~260. Another English translation is found in Collins 1998: 361~373. In this article, I quote from Norman’s English translation.

²⁴ The *Gandhavaṃsa*, written by Nandapañña in Myanmar possibly in the 17th century, ascribes the *Mohavicchedanī*, *Vimaticchedanī*, *Buddhavaṃsa* as well as the *Anāgatavaṃsa* to Kassapa (1160~1230 C.E.) (G-v 60.32~61.2), who lived in the Nāgānana-vihāra (v.l. Nāgajjuna-v°, i.e. Nāgārjuna-v°) in the Coḷa country (Moh 359, vs. 47, 52; cf. von Hinüber 1996: § 200).

*na sakkā sabbaso vattum vitthāren'eva kassa-ci;
eka-desena vakkhāmi, Sāriputta, suṇohi me (4)
imasmim Bhaddake kappe ajāte vassa-koṭiye*

Metteyyo nāma nāmena sambuddho dvipad'uttamo (5)

“It is not possible for anyone to describe completely at length Ajita's great accumulation of merit which is not small, which is of great fame. I will tell [you about] it in part. Listen to me, O Sāriputta. (4)

In this auspicious world cycle, in the future, in a crore of years, there will be an Awakened One named Metteyya, the best of two-footed beings” (5)

From verse 6 onwards, the biography and the world of Buddha Metteya are fully described. In verses 10, 14, 30, 72, 96, King Saṅkha (= Śaṅkha) is referred to but never related with Ajita. The verses 43 and 47 tell us that Ajita and Metteya are identical.

(k) *Ajito nāma nāmena Metteyyo dvipad'-uttamo*

anubyañjana-sampanno dvattiṃsa-vara-lakkhaṇo (43)

nāriyo sabb'-aṅga-sampannā sabb'-ābharaṇa-bhūsitā

mahā-majjhimakā cūlā Ajitassa paricārikā (47)

“One named Ajita [will be born] as Metteyya, the best of two-footed beings, with the thirty-two excellent marks and the minor characteristics.” (43)

“Ajita's female attendants will be women, perfect in all their limbs, adorned with [all kinds of] ornaments, small, medium, and large.” (47)

Thus, in this text, the identification of Ajita and Metteya is evident, which agrees with the Mahāsāṃghikas and Sāṃmitīyas.

As I have demonstrated elsewhere, the Mahāsāṃghikas composed the early Mahāyāna scriptures, in other words, Mahāyāna Buddhism originated in this school (Karashima 2015). There was also a group of Theravādins, who adopted Mahāyāna Buddhism. Xuanzang's *Datang Xiyuji* 大唐西域記 (646 C.E.) states: “In Sri Lanka, there are several hundred monasteries with twenty thousand monks, following the Dharma of the *Mahāyāna-Sthaviravāda (*dasheng shangzuobu* 大乘上座部). 200 years after the introduction of Buddhism there, two schools were formed. One is the Mahāvihāravāsin school, which rejects Mahāyāna, practising only Hīnayāna. The other one is the Abhayagirivāsin school, which studies both teachings and proclaims the *Tripitakas*.”²⁵ The expression *Mahāyāna-Sthaviravāda most probably designated the Abhayagirivāsins, a sub-school of Theravāda in Sri Lanka, which introduced unorthodox doctrines, presumed to be Mahāyāna Buddhism, from the mainland during the reign of King Vohārikatissa (214~236 C.E.) but was denounced because of this by the orthodox Mahāvihāravāsins.

I assume that the *Anāgatavaṃsa*, whose identification of both Ajita and Metteya agrees with that of the Mahāsāṃghikas, had been composed by this school and later translated into Pāli, or was composed by an Abhayagirivāsin, influenced by the Mahāsāṃghikas' notion of Ajita and Maitreya.

²⁵ T. 51, no. 2087, 934a14~18.

(7) Mahāyāna scriptures

(7.1) The *Aṣṭasāhasrikā Prajñāpāramitā*

I have demonstrated elsewhere that the Mahāsāṃghikas composed the early Mahāyāna scriptures (Karashima 2015). In the *Aṣṭasāhasrikā Prajñāpāramitā*, which is one such early Mahāyāna scripture, there is one instance where Maitreya is called “Ajita”²⁶:

AS(V) 177.25~27 = AS(R) 359.5~8 = AS(W) 734.14~18. *atha khalv āyusmān Śāriputro Maitreyaṃ bodhisattvaṃ mahāsattvaṃ etad avocat: “ayam āyusman Maitreya Subhūtiḥ sthavira evam āha: ‘ayaṃ Maitreya bodhisattvo mahāsattvaḥ. eṣa enam arthaṃ visarjayiṣyati’ ti. visarjaya āyusmann Ajita enam arthaṃ”*

“Thereupon, the venerable Śāriputra said to Bodhisatva-Mahāsattva Maitreya as follows: ‘O Venerable Maitreya, the elder Subhūti said thus: “Here is Bodhisatva-Mahāsattva Maitreya. He will solve this matter.” Solve, O Venerable Ajita, this matter!’”

(7.2) The *Saddharmapuṇḍarīka*

In another early Mahāyāna scripture, namely the *Saddharmapuṇḍarīka-sūtra* or Lotus Sutra, Maitreya and Ajita²⁷ are also identical and Bodhisatva Maitreya is addressed by the first name “Ajita”. In the first chapter of the Lotus Sutra, the Buddha had entered into a state of deep meditation and emitted a light from the tuft of white hair between his eyebrows, illuminating eighteen thousand worlds in the east. Having seen this marvel, Maitreya asked Mañjuśrī about it. Thereupon, the latter explained to Maitreya the reason for this miracle. In this conversation, Mañjuśrī addressed Maitreya repeatedly as “Ajita” (KN 18.4~22.14).

The Buddha also addressed Maitreya as “Ajita” more than forty times (KN 308.1~309.10, 327.3, 332.6~333.7, 337.3~340.7, 345.7~350.13). For example:

KN 308.1f. *atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvaṃ āmantrayate sma: “sādhv sādhu Ajita udāram etad Ajita sthānaṃ yat tvaṃ mām paripreçhasi. ...”*²⁸

“Thereupon, the Lord said to Bodhisatva-Mahāsattva Maitreya: ‘Excellent, excellent, O Ajita. What you, O Ajita, asked me is an important matter.’”

KN 345.7f. *atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvaṃ etad avocat: “yaḥ kaścid Ajita kulaputro vā kuladuhitā vā ...”*²⁹

“Thereupon, the Lord said to Bodhisatva-Mahāsattva Maitreya: ‘O Ajita, a certain man of a good family or a woman of a good family ...’”

²⁶ In all the Chinese translations, there is no parallel to “Ajita”, while the Tibetan translation has it; T. 8, no. 224 (by Lokakṣema), 457c5; T. 8, no. 225 (by Zhi Qian 支謙), 496c21; T. 8, no. 226 (by Zhu Fonian 竺佛念), 530c3; T. 8, no. 227, 567c16 (by Kumārajīva); T. 7, no. 220, 905c19 (by Xuanzang 玄奘); T. 7, no. 220, 832b13 (by Xuanzang); T. 8, no. 228, 647a29f.; Tib(Pk) no. 734, *Shes phyin*, mi 212a2 = Tib(D), no. 12, *Shes phyin*, ka 197a2. *tshe dang ldan pa MA PHAM PA*. The Chinese translators might have omitted this word.

²⁷ These names occur only in the later strata of this scripture, namely Chapters 1, 14, 16 and 17. Cf. Karashima 2015a: 164, n. 4 (3).

²⁸ The Chinese translations by Dharmarakṣa (T. 9, no. 263) in 286 C.E. and by Kumārajīva (T. 9, no. 262) in 406 C.E. agree with the Sanskrit version: No. 263, 112a2~4. 爾時，佛告彌勒大士：“善哉，阿逸 (Ajita)！仁者所問極大微妙，優奧難量。”；No. 262, 41a14f. 爾時，釋迦牟尼佛告彌勒菩薩：“善哉，善哉，阿逸多 (Ajita)！乃能問佛如是大事。”

²⁹ Dharmarakṣa’s translation has no parallel to Ajita: No. 263, 118a6f. 於是，世尊告彌勒曰：“如來滅度後……”；Kumārajīva’s translation has a parallel to Ajita: No. 262, 46b-3f. 爾時，佛告彌勒菩薩·摩訶薩：“阿逸多 (Ajita)！如來滅後……”

Moreover, there is a case, where Bodhisatva Maitreya is replaced with Bodhisatva Ajita:

KN 347.13. *evam ukte Maitreya bodhisattvo mahāsattvo bhagavantam etad avocat ...*
348.4f. *evam ukte bhagavān Ajita bodhisattvaṃ mahāsattvaṃ etad avocat ...*³⁰

“When it was said so, Bodhisatva-Mahāsattva Maitreya said to the Lord as follows: ‘...’

When it was said so, the Lord said to Bodhisatva-Mahāsattva Ajita as follows: ‘...’”

Thus, it is evident that the composer of the newer strata of the Lotus Sutra considered that Ajita and Maitreya were identical.

(7.3) The *Samādhirājasūtra*

Also, in another early Mahāyāna scripture, the *Samādhirājasūtra*, we find one case, where Bodhisatva Maitreya is addressed by his first name “Ajita”³¹:

Samādh(D) I 201.2~202.2 = Samādh(V) 95.1~18. *atha khalu bhagavāṃs tasyāṃ velāyāṃ Maitreyaṃ bodhisattvaṃ mahāsattvaṃ ābhiḥ sārūpyābhir gāthābhiḥ praty-abhāṣata: ...*

“*sa paścime kāli mahābhayānake tvam eva sākṣī Ajitā mamātra /*

sthihitva śuddhe sada brahmacarye vaistārikaṃ eṣa samādhi kāhite” || 4 ||

“Thereupon, at that time, the Lord addressed Bodhisatva-Mahāsattva Maitreya with the following suitable stanzas:

“... Later at the fearful time, you, O Ajita, will become the witness of my (prediction) concerning him (i.e. Prince Candraprabha). Keeping pure *brahmacaryā* constantly, he will spread meditation widely in the world.”

(7.4) The *Sarvavaitulyasaṃgraha-sūtra*

This *sūtra*, meaning “The Scripture which is a Compendium of all the *Vaitulya*”, is also one of the early Mahāyāna scriptures (cf. Karashima 2015: 120f.). In this scripture, preserved in two Chinese and one Tibetan translations as well as Sanskrit fragments from Central Asia, we find many cases, where Bodhisatva Maitreya is addressed by the first name “Ajita”. For example:

The *Jizhufangdengxue jing* 濟諸方等學經 by Dharmarakṣa at the beginning of the 4th century, T. 9, no. 274, 375a2f. 爾時，世尊告於彌勒菩薩・大士：“阿逸！仁識知之。正覺不久當取滅度。……”³²

“At that time, the Lord said to Bodhisatva-"Great Being" Maitreya: ‘O Ajita, you (should) know that the perfectly enlightened one will reach extinction before long. ...’”

The Tibetan translation agrees with this reading:

Tib(D), no. 227, *mDo sde*, dza 178a3. *de nas bcom ldan 'das kyis byang chub sems dpa' sems dpa' chen po BYAMS PA la bka' stsal pa / "MI PHAM PA! de bzhin gshegs pa ring*

³⁰ Dharmarakṣa's translation agrees with the Sanskrit version: No. 263, 118b1~3: 彌勒答曰……佛告阿逸 (Ajita), while Kumārajīva changed Ajita to Maitreya: No. 263, 46c20: 彌勒白佛言……佛告彌勒。

³¹ In the Chinese translation of this scripture by Narendrayāsa 那連提耶舍 in 557 C.E., Ajita is changed to *Mile* 彌勒 (Maitreya): T. 15, no. 639, 567b4~13. 爾時，世尊即於是時，以其偈頌答彌勒菩薩・摩訶薩曰：“……彼人末代可怖時 惟是彌勒所證知 一切時中住梵行 能廣分別是三昧”。

³² ≡ *Dasheng Fangguang Zongchi jing* 大乘方廣總持經 (**Sarvavaipulyasaṃgraha-mahāyānasūtra*) by Vinītaruci 毘尼多流支 in 582 C.E., T. 9, no. 275, 379b14f. 佛告彌勒菩薩・摩訶薩言：“阿逸多！如來不久當入涅槃。……”

por mi thogs par yongs su mya ngan las 'da' bar 'gyur gyis ... ”

Another example:

T. 9, no. 274, 375a16: 爾時, 世尊告彌勒菩薩: “阿逸! 當知。……”³³

“At that time, the Lord said to Bodhisatva Maitreya: ‘O Ajita, you should know ...’ ”

Tib(D), no. 227, dza 178b3. *de nas bcom ldan 'das kyis byang chub sems dpa' sems dpa' chen po BYAMS PA la bka' stsal pa / “MI PHAM PA!”*

In his *Śikṣāsamuccaya* (abbr. Śikṣ), Śāntideva (fl. 685~763) quotes this scripture, where we find another instance of the identification of Bodhisatva Maitreya and Ajita.³⁴

Śikṣ 97.6~12. “yo 'py ayam Maitreya! ... tat kiṃ manyase jita! ...” Maitreyāha “no hīdaṃ bhagavan!” bhagavān āha “yāni mayā Maitreya! bodhisatvacaryāṃ caratā ...” Maitreyāha: “no hīdaṃ bhagavan!” bhagavān āha: “tvam tāvad Ajita! ...”³⁵

“As regards (the full knowledge), O Maitreya, ... What do you think, O Ajita? ...’ Maitreya said: ‘It is not so, O Lord!’ The Lord said: ‘While, O Maitreya, I was practising Bodhisatva-practice ...’ Maitreya said: ‘It is not so, O Lord!’ The Lord said: ‘You now, O Ajita, ...’ ”

Thus, it is evident that Maitreya and Ajita³⁶ are identical in this *sūtra* as well.

(7.5) The *Kuśalamūlasaṃparigraha-sūtra*

The *Kuśalamūlasaṃparigraha-sūtra* is preserved in a Chinese (T. 16, no. 657 by Kumārajīva in 406 C.E.) and Tibetan translations (Tib[Pk], no. 769; Tib[D], no. 101). In the Chinese translation, we find many cases, where Bodhisatva Maitreya is addressed by the name “Ajita”:

139a23f. 佛以此華與彌勒(Maitreya), 言: “阿逸多(Ajita)! 汝持此華 ...”

“The Buddha gave these flowers to Maitreya and said: ‘O Ajita, you (should) take these flowers ...’ ”

139c9f. 佛...告彌勒曰: “...阿逸多! ...”

“The Buddha said to Maitreya: ‘O Ajita ...’ ”

140a-1f. 爾時, 佛告彌勒菩薩言: “阿逸多! 何等名為真菩薩心? ...”

“At that time, the Buddha said to Bodhisatva Maitreya: ‘O Ajita, what is the true mind of a *bodhisatva*? ...’ ”

However, in the Tibetan translation, Maitreya is replaced entirely with the name “Ajita” (*MA PHAM PA*):

Tib(D), no. 101, nga 48a4. *de nas bcom ldan 'das kyis byang chub sems dpa' MA PHAM PA la: “MA PHAM PA! khyod kyis ...”*

“Then, the Lord (said) to Bodhisatva Ajita: ‘O Ajita, you ...’ ”

³³ ≡ T. 9, no. 275, 379b27. 爾時, 佛告彌勒菩薩・摩訶薩言: “阿逸多! ...”

³⁴ These passages are quoted also in the *Bhāvanākrama* by Kamalaśīla (ca. 740~795); Bhk(I) 196.

³⁵ T. 9, no. 274, 377a2~10. “是故阿逸! ... 於阿逸意所趣云何? ...” 彌勒答曰: “不也。世尊!” “所為至誠真實行乎? 為不行是得佛道耶?” 彌勒報曰: “不也。世尊!” 佛語: “阿逸! 仁本宿世.....”; T. 9, no. 275, 381a26~b7. “阿逸多! 菩薩如是 ... 何以故? 阿逸多! ...” 彌勒白佛言: “世尊! 誠如 ...” 佛告阿逸多: “我 ...” ... “如是, 世尊!” 佛告阿逸多: “如汝所說。...”; Tib(D), no. 227, dza 183a3~6 “... *MI PHAM PA!* ... *MI PHAM PA!* 'di ji snyam du sems ...?’” *gsol pa*: “*bcom ldan 'das! de ni ma lags so.*” *bka' stsal pa*: “*MI PHAM PA!* *ngas pha rol tu phyin pa drug dang ldan pa'i mdo gang dag bstan pa de dag ci ...?*” *gsol pa* “*bcom ldan 'das! byang chub thob par 'gyur ba lags so*” *bka' stsal pa*: “*MI PHAM PA!* *khyod kyis ...*”

³⁶ In a Sanskrit fragment of this *sūtra* probably from Khādālik, dating to the 5th~6th centuries C.E., now preserved in the British Library, we find the vocative *Ajita*; see BLSF II.1. 400, Or.15010/43 *recto* 6.

49b1f. *byang chub sems dpa' sems dpa' chen po* MA PHAM PA *la bka' stsal pa:* “MA PHAM PA! ... ”

“(The Buddha) said to Bodhisatva-Mahāsatva Ajita: ‘O Ajita, ...’”

51b1. “MA PHAM PA! *sems bskyed pa de yang gang zhe na?*”

“What is, O Ajita, the generation of aspiration?”

It is not clear which of the Chinese and Tibetan translations has retained more of the original form.

(7.6) The *Amitābhavyūha* alias the *Larger Sukhāvāṭīvyūha*

As I have demonstrated elsewhere (Karashima 2013a), the title of this *sūtra*, the *Sukhāvāṭīvyūha*, which appears only in the Sanskrit manuscripts, was added later as a subtitle, and it originally had the title of *Amitābhavyūha*, *Amitābhasya vyūha* or the like, and the Chinese translations could have also been entitled as such. Transliterations found in the oldest Chinese translation of this scripture, namely the *Da Amituo jing* (大阿彌陀經; T. 12, no. 362), which was most probably translated by Zhiloujiachen 支婁迦讖 or Lokakṣema (fl. ca 170~190 C.E.), shows that its underlying text had been transmitted in Gāndhārī³⁷ and therefore, we may assume that this scripture dates back to around the beginning of the first century. The second oldest Chinese translation of the same scripture, namely the *Wuliangqingjing Pingdengjue jing* 無量清淨平等覺經 (T. 12, no. 361) by Zhi Qian (fl. ca. 220~257 C.E.), is none other than a "modified version" of the *Da Amituo jing*. These two Chinese translations retain the archaic features of the *sūtra*. The third Chinese translation, namely the *Wuliangshou jing* 無量壽經 (T. 12, no. 360), which is most likely the work of Buddhābhadda 佛陀跋陀羅 (359~429 C.E.) and Baoyun 寶雲 and hence dating from 421 C.E., is, content-wise, close to the above two older translations. The later Chinese translations, namely the *Wuliangshourulai hui* 無量壽如來會 (T. 11, no. 310.5), translated between 706~713 C.E. by Bodhiruci (fl. 693~713) and the *Dasheng wuliangshou zhuangyan jing* 大乘無量壽莊嚴經 (T. 12, no. 363), translated in 991 C.E. by Faxian 法賢 or Dharmabhadra, the Tibetan translation (Tib[Pk], no. 783; Tib[D], no. 115) and the Sanskrit version show changes in many respects.

Interestingly enough, the Buddha's interlocutors change from Ānanda to Ajita in the last quarter of this text. In the part, beginning with the phrase “The Lord told Bodhisatva-Mahāsatva Ajita” (Sukh[F] 67, 6f.) until the end of the *sūtra*, the Buddha talked to Ajita. On the other hand, the name of Maitreya is referred to only once in the whole text at its beginning on the list of participants of the gathering.

Where the Sanskrit version reads Ajita, the earliest two Chinese translations have the corresponding transliteration *Ayi* 阿逸 (*Ajit(a)*), while, in the third (No. 360) and fifth (No. 363) Chinese translations, Ajita is rendered totally as *Mile* 彌勒 (Maitreya) and *Cishi* 慈氏 (Maitreya), respectively. In the fourth one (No. 310.5), *Mile* 彌勒 (Maitreya) is used in the descriptive parts, while the transliteration *Ayiduo* 阿逸多 (*Ajita*) is retained in the dialogue as an appellation. These confusions demonstrate the fact that Maitreya and Ajita were regarded as one person.

³⁷ Cf. Karashima 2013a: 124.

(8) Conclusion: The Mahāsāṃghikas and the Mahāyāna scriptures

We have already seen above (§§ 1~4) that, according to the Theravādins and the Sarvāstivādins, Ajita and Maitreya are different persons, while, according to the Mahāsāṃghikas and Sāṃmitīyas, they are one and the same person. On the other hand, I have demonstrated elsewhere that the Mahāsāṃghikas composed the *vaitulya* scriptures, which were relabelled as Mahāyāna-scriptures (Karashima 2015). The Sāṃmitīyas originated from the Vātsīputrīyas who are ridiculed in one such *vaitulya*-Mahāyāna scripture, thus: “Like children (*putra*), they will all say that self (*ātman* or *pudgala*) exists but will not say anything about the feature of emptiness. Therefore, they will be called the Vātsīputrīyas.”³⁸ In the *Aṣṭasāhasrikā Prajñāpāramitā*, *Saddharmapuṇḍarīkasūtra* and the *Samādhirājasūtra*, the notion of *pudgala* is criticised explicitly. Therefore, it is impossible to imagine that the Sāṃmitīyas composed the early Mahāyāna scriptures. Although we still do not know how the other Buddhist schools, such as Dharmaguptakas, Mahīśāsakas *etc.*, regarded Ajita and Maitreya, we may take their above-examined identification in both Mahāsāṃghika literature and Mahāyāna scriptures as reliable evidence of the origins of early Mahāyāna scriptures from the Mahāsāṃghikas.

In this connection, I must point out that there are also many Mahāyāna scriptures, where Bodhisatva Maitreya is called “Maitreya”, such as in the *Vimalakīrtinirdeśasūtra*³⁹, *Lalitavistara*⁴⁰ and in many parts of the *Aṣṭasāhasrikā Prajñāpāramitā* *etc.* However, it does not necessarily mean these texts were related to the Sarvāstivādins.

⁴¹The notion and worship of contemporaneous *buddhas* of other worlds, such as Amitābha, Akṣobhya, Bhaiṣajyaguru were possible in the tenets of the Mahāsāṃghikas, while they were irreconcilable with those of the Sarvāstivādins. On the other hand, the notions of the next Buddha, namely Maitreya, and also those, becoming future *buddhas*, though not simultaneously but one after another (such as the one thousand *buddhas* in the “Blessed Aeon” [*Bhadrakalpa*]), do not contradict the Sarvāstivāda doctrines. I assume, then, that the worship of Buddha Maitreya and the wish to meet him, were popular particularly amongst the followers of Sarvāstivāda Buddhism, because the worship of Amitābha *etc.* in other Buddha worlds was unacceptable in its tenets. Needless to say, the Mahāsāṃghikas and Mahāyāna Buddhists could and did worship both the future and contemporaneous *buddhas*. This may explain why Maitreya was so popular in the literature and arts of the Northern Silk Road as well as in the Yogācāra school, which was none other than the result of the amalgamation of Sarvāstivāda Abhidharma and Mahāyāna thought, which was founded by Vasubandhu and his elder brother Asaṅga, who is said to have received teachings from Bodhisatva Maitreya in Tuṣita Heaven — hence, some works of the Yogācāra school are ascribed to a mythical

³⁸ Karashima 2015: 139.

³⁹ Vkn § 3.49. *tatra bhagavān Maitreyaṃ bodhisatvaṃ āmantrayate sma: “gaccha tvam Maitreya Vimalakīrti Licchaver glānapariprcchakaḥ.”*; § 12.16 *tatra bhagavān Maitreyaṃ bodhisatvaṃ āmantrayate sma: “imāṃ te ’haṃ Maitreya ...”*

⁴⁰ LV 422.7~11. *atha khalu Maitreya bodhisattvo mahāsattvo bhagavantam etad avocat ... bhagavān āha: “gambhīraṃ Maitreya! dharmacakraṃ ...”* This text is assumed to have been composed probably in ca. 150 C.E. in Gandhāra by a monk of the Mahāsāṃghika school and its title shifted from *vaitulya* to *vaipulya* and finally to *mahāyāna*. Cf. Karashima 2015: 123.

⁴¹ Cf. Karashima 2015: 145f.

author named Maitreya. In this connection, it is also noteworthy that Faxian (法顯 337~422 C.E.), who reached Mathurā in 404 C.E., reports, in his travelogue that there, “Mahāyanists made offerings to the *Prajñāpāramitā*, Mañjuśrī, Avalokitaśvara *etc.*” (T. 51, no. 2085, 859b27f. 摩訶衍人則供養般若波羅蜜、文殊師利、觀世音等). Thus, Maitreya is not listed as an object of worship for Mahāyanists. In comparison to the Sarvāstivādins, both the Mahāsāṃghikas and Mahāyāna Buddhists might have been unenthusiastic towards Buddha Maitreya.

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vs = verse

< > = omitted (part of) *akṣara*(s) without gap in the MS.

° = except for letters, following or preceding the sign, the word is the same as the preceding one, e.g. *ratnāmayā* (v.l. °ān).

* = a hypothetical form which is not attested anywhere, e.g. **snāru*

≐ = α ≐ β: β is almost the same as α

← = α ← β: the Sanskrit form (or Chinese character) β should be changed to α

On *buddha* / *Buddha*: In this article, “*buddha*” applies to any unspecified one, while “*Buddha*” indicates a particular individual (e.g. the Buddha Śākyamuni)